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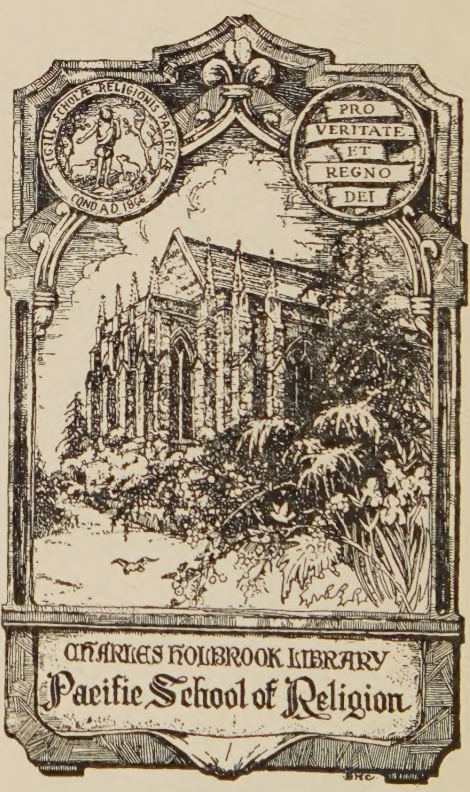
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Primitive Methodist Church of the United States of America.

DISCIPLINE

OF THE

PRIMITIVE METHODIST CHURCH

OF THE

UNITED STATES OF AMERICA.

REVISED BY THE

GENERAL CONFERENCE.

HELD AT FALL RIVER, MASS.,
SEPTEMBER 16-21, 1897.

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FALL RIVER, MASS.
GENERAL BOOK AND PUBLISHING HOUSE,
215 POCASSET STREET.
REV. N. W. MATTHEWS, PUBLISHER,
7 CONGRESS STREET, LOWELL, MASS.
1897.

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INTRODUCTION.

In 1829 the first Primitive Methodist missionaries were sent from England; but through various circumstances their success was very limited; and the societies which were established were for a number of years feebly sustained.

In 1842 nine persons who had settled in the State of Illinois, and Territory of Wisconsin, finding others who had formerly been identified with the Primitive Methodist Connexion, who were desirous of establishing a church whose polity should be in accordance with the principles of a free constitution; this being in accord with their own views, and, as they believed, with the spirit of primitive Christianity; they made it the subject of serious reflection and earnest prayer; and finally resolved to go out in the name of the Lord. Success attended their labors, societies multiplied, until in 1844 the scattered churches were united, and formed what has since been known as the Western Conference.

In the formation of these societies great credit is due to Mr. John Leekly. He was an earnest local preacher, an enthusiastic Primitive Methodist and a

conscientious Christian. He labored arduously and successfully, and dying at a ripe old age, was honored and respected for his work of faith. These societies have been sustained during the intervening years by the self-sacrificing labors of such men as Revs. C. Dawson, J. Hewitt, J. Sharpe, T. Butterwick, C. Hendra, P. Allen, Sr., J. Side, and others.

Since the arrival of the first missionaries in 1829 there has been a small number of societies in the Eastern States which were weak and far apart. Ministers after a few years service, would leave for other spheres of labor where the difficulties were less and the prospects brighter. In 1871 a crisis was reached. A number of ministers, by concerted action, withdrew and identified themselves with other churches, intending to take the few societies along with them. They might possibly have succeeded had it not been for the firm stand of Rev. C. Spurr, Rev. G. Parker, sustained by H. Daisley, C. Vaughan, and others, who were good and true, and who succeeded in holding the scattered forces intact until assistance came.

With a desire to bring the two sections of the work into one general organization, fraternal delegations were interchanged for several years, culminating in 1889 in the call for a General Conference, which was held in Pittsburg, Penn., in September of that year. At this Conference a Discipline was adopted and the

two sections of the Church became one organization.

At this first General Conference the following resolutions were passed,—

"Whereas, The Eastern Conference of the Primitive Methodist Church at its annual session held at Shenandoah, Schuylkill County, and State of Pennsylvania, May 1–8, 1889; and the Western Conference of the said Primitive Methodist Church at its annual session held at Streator, Illinois, May 23–9, 1889, did, each of them, appoint delegates to meet in the city of Pittsburg, Penn., on the eleventh day of September, A.D., 1889.

"And, Whereas, The said delegates, in order to form a more perfect union of the said two Conferences, and to promote the general welfare of the said Church, were authorized by the said Conferences to organize a General Conference of the Primitive Methodist Church;

"Now, therefore, We, the delegates aforesaid, consisting of five ministers and three laymen from the Western Conference, and eight ministers and two laymen from the Eastern Conference, met in the said city of Pittsburg, in the State of Pennsylvania, this eleventh day of September, A. D., 1889, by the authority of said Conferences, do organize a General Conference of the said Primitive Methodist Church, to which all the members, societies, and Annual Con-

ferences of the said Primitive Methodist Church shall be amenable."

The name of the aforesaid organization shall be.—The General Conference of the Primitive Methodist Church of the United States of America; and all legislative powers of said Church shall be vested in said General Conference.

In 1891 the Eastern Conference was divided, and the new Conference was named the "Pennsylvania Conference."

In these United States Primitive Methodism has a wide area and mission before her, and it is incumbent on every member—ministerial and lay—to bend every faculty and energy to the task of proclaiming the unsearchable riches of Christ. Thousands are perishing for lack of knowledge, and woe to us if we be not faithful in the discharge of this duty.

DISCIPLINE

OF THE

PRIMITIVE METHODIST CHURCH

[Revised by the General Conference of 1897.]

CHAPTER I.

GENERAL PRINCIPLES.

1. The Primitive Methodist Church is a community of Protestant Christians, united for mutual help in the perfecting of Christian character, for promoting vital Christianity in the earth, and aiding in extending the kingdom of Christ throughout the world.

2. We acknowledge the right of Christian people to associate themselves in denominations, and formulate such polity for their government as they deem agreeable to the Word of God.

3. We recognize in our church but one order of ministry -Elders; the mutual rights of the ministry and laity; and equal representation to the Annual and General Conferences.

4. All persons have the right of private judgment in matters of religion, and an equal right to express their opinions in any way which does not violate the

law of God nor infringe upon the rights of other persons, and none of our preachers or members are allowed to teach doctrines contrary to those named below.

DOCTRINES.

5. We take the Bible to be the only true rule of faith and practice, as being the inspired Word of God, and hold its declarations final, and that it teaches the following doctrines,—

(1) The existence of one triune God—Father, Son, and Holy Spirit.

(2) The divinity of Jesus Christ.

(3) The divinity and personality of the Holy Spirit.

(4) The holiness of Adam and Eve in the garden of Eden.

(5) The fall of man.

(6) The redemption of the race by the Lord Jesus Christ.

(7) The necessity of repentance, including godly sorrow for sin and reformation of life.

(8) The justification by faith of all who repent.

(9) Regeneration, witnessed by the Holy Spirit.

(10) Sanctification by the Holy Spirit, producing holiness of heart and life.

(11) The resurrection of the dead, and the conscious future existence of all men.

(12) The general judgment, and eternal rewards and punishments.

CHAPTER II.

MEMBERSHIP.

6. A church is a congregation of Christian believers organized for religious worship.

7. There is only one condition required of those who desire admission into our church: A desire to flee from the wrath to come, and be saved from their sins. But, whenever this is really fixed in the soul it will be shown by its fruits.

8. Any person wishing to become a member of the Primitive Methodist Church must first give his or her name to the minister. Such persons shall be received on probation.

9. The general term of probation is three months, but it may be longer if circumstances require. The probation shall be counted from the time the name is received by the minister.

10. Probationers are to be received into full membership by a vote of the Quarterly Conference; but none must be so admitted unless they have shown their sincerity by the uprightness of their lives, and a regular attendance on the means of grace, after which the right hand of fellowship may be extended to them by the minister at a public service.

11. Any person coming from another church may be received by certificate, or on confession of faith.

12. No minister or leader can erase any name from the roll of membership on his own authority, the vote of the Quarterly Conference being required in all cases before any one can be severed from the church.

13. No official meeting shall have the power to remove any name from the roll book of the church before said members have been cited to appear before the Quarterly Conference, to show cause why their names shall not be dropped. In case they do not appear, unless through sickness or other justifiable reasons they are unable to do so, the Quarterly Conference shall take action on their case.

14. A minister may give a credential to a member in good standing who is removing, but should there be no minister in charge, then the Quarterly Conference may give such credential.

15. No minister shall give a credential to any member after the Annual Conference has removed him to another charge.

DUTIES OF MEMBERS.

16. To attend the public worship of God as often as practicable.

17. To meet in class as often as circumstances will permit.

18. To partake of the Sacrament of the Lord's Supper.

19. To attend to family and private prayers.

20. To support to the best of their means, as God has prospered them, all the financial institutions of the church.

21. To do no harm and avoid all appearance of evil, especially the following,—

Taking the name of the Lord in vain.

Profaning the Sabbath, either by doing ordinary work (works of mercy or necessity excepted), buying or selling, unnecessary traveling, or worldly conversation.

Intemperance, buying or selling intoxicating drinks as a beverage, also leasing premises for the sale of liquors, or signing applications for licenses.

Fighting, quarreling, brawling, going to law with one another, returning evil for evil, or railing for railing.

Buying or selling indecent or immoral prints, books or pictures.

Receiving unlawful interest.

Scandal, talebearing, uncharitable conversation, speaking evil of persons in their absence.

Engaging in worldly amusements or diversions upon which they cannot pray for the blessing of God.

Singing vulgar or immoral songs; using language contrary to the spirit of Christianity.

Borrowing without a reasonable prospect of repaying, or taking up goods without a probability of being able to pay for them.

22. To do all the good they can.

By being in every way kind and merciful, and as far as lieth in them, doing good unto all men, especially unto those who are of the household of faith.

By instructing, reproving, or exhorting all persons over whom we have any influence.

By visiting the sick and ministering to the wants of the poor and needy, as far as our own means will allow.

By engaging in some Christian work in connection with the church, as God has given them ability.

READMISSION.

23. The readmission of a private member must be proposed to the Quarterly Conference, which shall decide. The readmission of one who has been a trustee, leader, preacher, or steward, requires the sanction of the District and General Committees, and no person who has been a minister must be readmitted without the sanction of the Annual Conference.

24. When an application is made to the District or General Committee for sanction to readmit any person, it must be stated in the application how many times, when, where, and for what causes the candidate was separated from the church.

This applies to cases of persons who have caused trouble in the church, or whose immoral character was the cause of their separation.

CHURCH MEETINGS.

25. Church meetings shall be composed of all full members over the age of eighteen years.

26. No church meeting for the nomination of a minister shall be held on the Lord's Day.

27. An annual church meeting shall be held at such time as is specified in the church charter, or the station authorities may direct, for the election of trustees. This meeting shall consist of all full members of the church, over the age of twenty-one years, unless State law provides otherwise.

28. Special church meetings may be held when it is found necessary for any particular purpose, and may be called by the Quarterly Conference, or the minister in charge.

CHAPTER III.

THE MINISTRY.

DUTIES OF MINISTERS.

29. The minister is president of all official meetings within his station or circuit, except trustees' or teachers' meetings, or when he is either complainant or defendant in a case which the meeting has to try; or, when a General or District Committee, or the General or Annual Conference holds its sessions on his station or circuit.

30. The minister in charge of a church shall have official oversight of all departments of said church, and must see that reports are properly filled up and forwarded to the District or General Secretary in time for the District or General Committee meetings.

31. Upon entering a station or circuit he must examine its accounts, and endeavor to ascertain its spiritual, numerical, and financial condition; also, examine the roll of membership with the addresses of the same.

32. He must zealously promote the interests of all the institutions of his church, and encourage the establishment of new ones when prudent.

33. In all cases the spiritual interests of the church shall be under the direction of the pastor.

34. He must, in his official transactions, see that proper documents are drawn up, dated and signed; also, that all books are properly kept and carefully preserved.

35. See that a book for registering marriages and baptisms be kept, and each baptism and marriage properly recorded.

36. Ministers removing are held responsible for their new stations immediately after the adjournment of Conference, and shall be on their work not later than the second Sunday.

37. The general rules on the "duties of members" must be read to the members when desirable, by the minister in charge.

38 All our ministers are urged to attend to the important duty of family visiting.

39. Each minister is entitled to two weeks vacation in the year, which he may take at any time.

40. The expenses of a minister in traveling from one station or circuit to another within the bounds of the General Conference, must be borne by the station or circuit to which he removes.

41. All ministers coming into our church from other denominations shall defray their own expenses in traveling to their first charge.

42. Any minister wishing to sever his relation with the Connexion shall lay his case before his Quarterly Conference and District Committee; but where there is no District Committee, before the General Committee; and upon the approval of the

latter shall receive his credential signed by the general secretary and president of the Conference.

MINISTERIAL ASSOCIATIONS.

43. It is recommended that ministerial associations be established in each Conference, whose meetings shall be held at such times and places as shall be most convenient. The objects of such associations shall be the fraternal, intellectual and spiritual improvement of their members.

MINISTERS' SALARIES.

44. Ministers shall make their own arrangements with the station or circuit on which they labor but not less than six hundred and thirty dollars shall be paid to each minister in full connection.

45. Each married minister shall have provided for him a well and suitably furnished residence; but he shall provide all bed clothing and table linen needed by his family. Water rates shall be paid by the church.

46. No minister or ministerial supply shall have any claim upon any of the general funds of the Connexion for the whole, or any part, of his salary; nor shall the Conference, Conference Trustees, General Committee, or any other committee, person or persons acting for the Primitive Methodist Church as described in this book of Discipline, or for any district, or any part of any district of said church, be in any way responsible for the whole or any part of said preacher's salary; but each preacher's salary

shall be paid from the funds raised by his own station. This rule shall not interfere with any appropriation of money that shall be made by the Missionary Committee or Annual Conference; and shall not apply to the salaries of ministers engaged in any Connexional institution.

47. If a charge refuses to pay the salary it has promised to its preacher, he shall, before taking legal proceedings to recover the same, lay the matter before the District or General Committee for adjudication; and said committees shall use every legitimate means to assist him in the recovery of said claim, if correct.

MINISTERIAL PROBATIONERS AND CANDIDATES.

48. Every candidate for probation or full ministry shall be required to give a pledge against his use of intoxicating drinks and tobacco in any form; and also, a statement that he is solvent.

49. Each Annual Conference shall appoint a committee to examine candidates for the ministry and ministerial probationers on the studies prescribed in the Discipline; the mode of examination shall be determined by the Examining Committee; also, the Examining Committee shall pass upon the general fitness of the candidates and probationers, as well as upon their literary attainments.

50. Each applicant for a ministerial candidate's examination must first come recommended by one of our Quarterly Conferences, and also present a cer-

tificate of his educational acquirements from some reliable institution of learning, or educator.

51. The General Conference shall prescribe the curriculum of studies for candidates and probationers for our ministry.

52. Each candidate for our ministry shall be examined in relation to his general health, and if he have a constitutional ailment, a record of the same shall be kept, and presented to the annual meeting of the Preacher's Benevolent Society. Such examination shall be made by the Examining Committee in such a way as in their judgment may be necessary in each case.

53. All candidates for our ministry must come prepared to pass an examination in accordance with the following course,—

Arithmetic.
English Grammar.
United States History.
Primitive Methodist Discipline.
Theology.

54. Candidates who have graduated in any university shall be examined in the following subjects,—

Bible History.
Theology.
Primitive Methodist History and Polity.

55. After four years' probation he may apply for admission into the full ministry, when, if the Examining Committee approve, the church which he has served recommends, and there be evidence of success on his four years' work, he may be received.

Should he fail, he may be allowed another year's probation; but if on its expiration he still fails in these conditions, he shall cease to be a minister among us.

56. No ministerial probationer shall be received into the full ministry unless recommended by the Examining Committee.

57. No candidate over forty years of age shall be received into our ministry.

58. The District Committees, through their secretaries, or any other person whom they may appoint, shall have the supervision of all ministers on probation within their bounds, to advise or direct when needful.

CURRICULUM,

59. For all probationers, as settled by the General Conference,—

FIRST YEAR.

Composition and Rhetoric ..... HILL
Theology, (pp. 1 to 155). ..... MILEY
Biblical Antiquities ..... BISSELL
Homiletics ..... KIDDER
Old Testament History ..... SMITH

SECOND YEAR.

General History ..... SWINTON
Psychology ..... HILL
Geology, (fourteen weeks) ..... STEELE
Theology, (pp. 159 to 349) ..... MILEY
New Testament History ..... SMITH

THIRD YEAR.

Logic..... True
Church History..... Fisher
Theology, (pp. 355 to 533)..... Miley
English Literature..... Kellogg
Introduction to Holy Scripture..... Herman

FOURTH YEAR.

Moral Philosophy..... Wayland
Pastoral Theology..... Hoppin
Theology—Christology and Soteriology..... Miley
Christian Sociology..... Craft
Astronomy..... Warren

MINISTERIAL TRANSFERS.

60. A minister coming from another church or conference properly credentialed, shall be received in the same standing that he held in said church or conference, provided that two-thirds of the Annual Conference vote in his favor.

61. The power relating to the transfer of ministers from one to another of our Conferences, shall be vested in the president and secretary of each Conference concerned; but no transfer shall take place that shall be an embarrassment or injury to either Conference. In case of a tie the president of the General Conference shall decide the case.

SUPERANNUATES.

62. Superannuated ministers in good standing shall have all the rights and privileges of ministers

in full work in all our official meetings and deliberative bodies, and shall be subject to the same disciplinary regulations, as other official members.

SUPERNUMERARIES.

63. Any of our ministers desiring a supernumerary relationship can obtain it from year to year from his Annual Conference, provided satisfactory reasons are given, and the majority of the members vote for it.

64. He shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside.

65. In case he lives beyond the bounds of his Conference, he shall forward annually a communication to the General Secretary, embodying a synopsis of his year's spiritual work.

MINISTERIAL SUPPLIES

66. No person shall be received as a ministerial supply until he has passed a satisfactory examination before the Examining Committee.

67. Every person employed as a ministerial supply must give a pledge to the Conference or General Committee that he will peaceably and orderly retire from the work whenever he is officially required to do so.

68. All our accredited local preachers are eligible to labor as ministerial supplies when appointed by the General Committee, or Annual Conference.

EVANGELISTS.

69. The Annual Conference, after a proper examination as to his or her piety, knowledge of the Scriptures, and ability to teach, shall license any person, who, in its judgment is qualified to publicly teach the gospel, and who is willing to engage in such service under the direction of said Annual Conference. Such license shall be valid only for one year, and may be withdrawn at any time, at the discretion of said Annual Conference. Said evangelist shall report to the Annual Conference once in each year. No evangelist shall be ordained to the gospel ministry without having passed a satisfactory examination on the studies prescribed in the curriculum for probationers.

LOCAL PREACHERS.

70. The Quarterly Conference shall appoint an Examining Committee of three, one of whom shall be the minister in charge. The duties of this committee shall be to examine persons proposed as exhorters or local preachers.

71. When any person is proposed for an exhorter, the Examining Committee of the station must examine him on the doctrines and Discipline of the Primitive Methodist Church, and if it report favorably he may be received as an exhorter.

72. When an exhorter is proposed for a quarterly license as a local preacher, he must, before being so

received, pass a satisfactory examination on the following subjects,—

Homiletics.
English Grammar.
Arithmetic.
United States History.
General Knowledge of the Bible.
Theology—Doctrines.
Sacred Geography.
Primitive Methodist Discipline.

73. No license shall be granted to a person to preach who is addicted to the use of tobacco, or intoxicating drinks as a beverage.

74. All accredited local preachers shall have the power to perform the rite of baptism and bury the dead, and may assist the pastor in the administration of the Sacrament of the Lord's Supper.

CHAPTER IV.

MEANS OF GRACE.

75. The Sacrament of the Lord's Supper may be administered to our societies once a month, or as often as the Quarterly Conference deems advisable, (unfermented wine only shall be used), and all our members are urged to be regular in partaking.

76. No one shall receive the Lord's Supper with us who is guilty of any practice for which we would expel a member of our church.

77. Our members who are heads of households are earnestly urged to read the Scriptures and pray with their families. At the reception of members, and at other times, these duties must be affectionately urged by our ministers.

78. Believing as we do that growth in grace is greatly promoted by attendance on class and prayer meetings, we urgently and affectionately request our members to attend them as often as possible.

79. No person but a member in good standing in some evangelical church shall be appointed to conduct the singing in any of our places of worship, and he must be appointed by, and subject to, the Quarterly Conference of his station.

CHAPTER V.

GOVERNMENT OF THE CHURCH.

GENERAL CONFERENCE.

80. The General Conference of the Primitive Methodist Church in the United States of America is composed of the president, vice president, secretary, assistant secretary, and treasurer, all other members of the Executive Committee, General Book and Publishing Committee, General Conference editors and publishers, and an equal number of ministerial and lay delegates. The ministerial delegates shall have been ministers in full connection for four years and the lay delegates shall have been full members for the same period. Not more than one lay delegate shall be a member of the same local church.

81. Provided the president and secretary cannot attend, the vice president and assistant secretary shall take their places.

82. The General Conference shall have the power to determine the boundaries of the several Annual Conferences.

83. The delegates to the General Conference shall be elected by ballot, by each of the Annual Conferences, at their respective sessions next preceding the

meeting of the General Conference; a majority of the votes cast shall determine the choice.

84. Each delegate shall be supplied with a credential signed by the president and secretary of his Annual Conference.

85. Each Annual Conference shall be entitled to send to the General Conference one ministerial and one lay delegate for every three hundred full members within its bounds; and the same for any fraction of that number exceeding two hundred full members. Provided, that each Conference shall be represented by one ministerial and one lay delegate, though it may not have two hundred full members.

86. All officers of the General Conference shall be elected by ballot at each regular session, and shall hold office until their successors are elected and take their places.

87. The General Conference shall meet once in every four years at such time and place as shall be determined from time to time by the General Conference session preceding.

88. A majority of the delegates, reported by the General Conference Committee on credentials shall constitute a quorum to do business, but a smaller number may adjourn from time to time until a quorum is obtained.

89. The business of the General Book and Publishing House and the appointment of its agents shall be under the direction of the General Conference.

90. The net profits of the book and publishing business shall be used for the improvement and extension of said business at the discretion of the General Conference.

91. The net profits of the Primitive Methodist Journal shall be used for the improvement and extension of that paper, at the discretion of the General Conference.

92. All committees appointed by the General Conference shall report to the General Executive and are amenable to it.

93. The president is a member of all committees appointed by the General Conference.

94. The General Conference shall appoint a General Secretary-Treasurer of foreign missions who shall receive all monies collected from the Conferences, individuals, etc., and disburse the same as directed by the General Conference or its Executive. His term of office shall be four years. His reports shall be made annually to the General Conference Executive, to which he is amenable. He shall seek to promote, by all legitimate means an interest in foreign missionary enterprise.

95. The General Conference shall have full power to make rules and regulations for the Primitive Methodist Church in the United States under the following limitations and restrictions,—

96. They shall not revoke, alter or change the doctrines or articles of religion of our church, nor establish any new standards or rules of doctrine,

contrary to our present existing and established standards.

97. They shall not alter any part or rule of our church government so as to change the law of equal ministerial and lay representation, nor our system of itinerancy.

98. They shall not have power to deprive our ministers or members of the right of trial by an impartial committee, and of an appeal.

99. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of the General Conference shall be competent to change any of the aforesaid restrictions.

ORDER OF BUSINESS OF GENERAL CONFERENCE.

100. Temporary organization.

101. Credential committee, receive report of committee on credentials.

102. Permanent organization.

103. Elect president, vice president, recording secretary, and any other officers that may be deemed necessary, to be elected by ballot.

104. Appoint the following committees, —

(1.) On legislation.

(2.) On complaints and appeals.

(3.) On state of Connexion.

(4.) On audit.

(5.) On resolutions.

105. Receive the reports from the Annual Conferences and take action on any matter therein, requiring attention.

106. Act on proposed legislation which has been sent up through the proper official channels.

107. Receive report of book and publishing agents and editors of papers, act on the same, and appoint their successors for the ensuing term.

108. Discuss such subjects affecting the welfare of the entire Connexion as may be presented to it.

109. Determine the bounds of all Annual Conferences.

110. Sanction the division of the Annual Conferences and authorize the formation of new ones.

111. Appoint the Executive Committee for the ensuing term according to rule 191. Also, a General Secretary and a Treasurer.

112. Appoint the time and place of next meeting.

ANNUAL CONFERENCE.

113. Each Annual Conference is composed of the president, Conference secretary, Conference Fund treasurer, Superannuation Fund officers, Conference trustees, ministers in full connection, and one lay delegate from each circuit or station within its limits having one hundred members or less, and for each additional hundred members or half thereof, an additional delegate. Ministers on probation may also be elected as ministerial delegates by their respective circuits or stations. Ministerial supplies

may be elected as lay delegates by the circuits or stations on which they are laboring. The functions of an Annual Conference are administrative, not legislative.

114. The president of the Conference, the Conference secretary and other Conference officers, ministers in full connection and Conference trustees, shall organize the Conference, examine the credentials of delegates, and admit all whose credentials are valid and against whom there is no pending charge, but no station shall be represented which has not sent its Conference and missionary funds according to rule.

ANNUAL CONFERENCE ORDER OF BUSINESS.

115. Elect a president, vice president, and recording secretary, who may nominate his assistants.

116. Appoint the following committees, —

117. Stationing Committee. Composed of the Conference secretary, three ministers and three laymen. No two laymen shall be from the same station or circuit. This committee must be elected by ballot.

118. Legislation Committee. Shall consist of two ministers and two laymen who shall be elected every fourth year preceding the meeting of the General Conference, whose duty it is to examine and classify all proposed legislation coming from lower official meetings, and to present proposed legislation to the Annual Conference for its recommendation.

119. State of Conference. To examine station or circuit reports, and present in concise form the numerical and financial state of the Conference.

120. Audit. To audit the accounts of all Conference funds.

121. Apportionment. To apportion the amount of money each station or circuit is expected to raise for the mission fund.

122. Complaints and Appeals. To hear and determine all complaints and appeals, subject to the decision of Conference.

123. A Committee of one for each of the following interests: Bible, Temperance, Sunday Schools, Tracts, Sabbath Observance. These committees shall present a written report to the next Annual Conference.

124. All other needful committees.

125. Fix the time for opening and closing the sessions and for reading the minutes.

126. Appoint a person to announce time for prayer.

127. Receive and examine all reports.

128. Grant permission to local churches to mortgage or sell church property. Give a copy of the resolution or order signed by the president and secretary, with the Conference seal attached.

129. Call the roll of ministers and pass on the character and work of each. When his name is called each minister shall report the Conference funds raised on his charge during the year.

130. Receive and act upon the report of the Examining Committee, and arrange for ordination service.

131. Attend to transfer of ministers from one Conference to another, according to rule 60, page 22.

132. The ordination of ministers shall be at a public service in accordance with the Ritual as found in this book of Discipline.

133. Ministers on being ordained shall be furnished by the Conference with a certificate of ordination signed by the president and secretary.

134. The reception of a minister either on probation or into the full ministry shall be by ballot, and the candidate shall retire while his case is under consideration.

135. Station the Ministers. The following shall be the order of stationing: The Stationing Committee shall submit its report which, on being read, shall be referred back to said committee without comment. If any objections exist they may be made to the committee and not to the Conference. When, in the judgment of the committee, each appointment has been made satisfactory, the report shall be presented to the Conference for confirmation or otherwise, item by item, on the last day of the Conference session.

136. No petition relative to appointments shall be received when a delegate is in attendance.

137. In stationing, no amendments to resolutions are admissable.

138. No station giving up a married minister shall have a single one appointed thereto unless it can be shown that the same will not disarrange the rest of the stationing.

139. Ministers and probationers shall first be provided with charges before a ministerial supply shall receive an appointment.

140. Any minister refusing to take the appointment finally assigned him by the Conference shall be left without a station for that year, but he may be employed by the General Committee.

141. Receive and act upon the reports of all other standing committees.

142. Elect all needful committees with their officers for the ensuing year,—

General Committee.
District Committees.
Missionary Secretary and Committee.
Examining Committee.
Conference Fund Treasurer.
Preacher's Benevolent Fund Treasurer.
General Conference Fund Treasurer.
Book Agent and Publishing Committee

143. Conference officers are elected for one year, but are eligible for reelection.

144. No minister on probation shall be eligible for a Conference office.

145. No delegate shall be allowed to retire from the Conference before its close without the sanction of the president.

146. Appoint the time and place for holding the next Annual Conference.

147. The Conference year commences with the close of each annual session.

MISSION WORK.

148. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Committee or Missionary Society, and may empower the same to appoint its own officers, fix the terms of membership, and otherwise regulate its own administration and missionary operations.

QUARTERLY CONFERENCE.

149 The Quarterly Conference is the highest official meeting of a station, and is composed of all the preachers, exhorters, class leaders, assistant leaders, stewards, Sabbath school superintendents, assistants and secretaries, president of trustee board, and the presidents of all other organizations connected with and under the control of the church Provided, however, they are members of the church and total abstainers from intoxicating drinks as a beverage.

ORDER OF BUSINESS.

150. The minister in charge is chairman of the Quarterly Conference.

151. Elect a secretary.

152. Read and confirm minutes of last meeting.

153. Pass on the character of local preachers and exhorters.

154. Inquire whether any preachers have come from another station and whether they shall be placed on the list.

155. Inquire if there are any exhorters to be licensed as local preachers.

156. Inquire if there are any persons suitable to become exhorters. (See rule 73.)

157. Attend to the requests of trustees, Sabbath schools or other societies for special services to be held during the ensuing quarter.

158. Examine the report of members. Persons under twelve years of age must not be reported in the Conference statistics as full members.

159. Appoint the Sacrament of the Lord's Supper and lovefeasts for the ensuing quarter.

160. Appoint open air meetings when proper.

161. Elect a station or circuit steward, whose duty it shall be, in the absence of the pastor, to provide pulpit supplies and look after the general interests of the charge.

162. Appoint society stewards, whose duty it shall be to take up and count the offerings at each service, hand the same to the treasurer taking his receipt therefor, and to provide for the sacraments and lovefeasts.

163. Appoint class leaders, assistants, chorister, and any other needful officers and committees.

164. Organize missionary societies in Sabbath schools when practicable.

165. Hear and determine complaints and appeals.

166. Furnish the District Committee with an account of all official persons who have left the church or have been separated from it during the quarter, with the cause.

167. Appoint the time and place for holding the next Quarterly Conference.

168. Special meetings of the Quarterly Conference may be held at the call of the pastor.

ADDITIONAL DUTIES OF THE THIRD QUARTERLY CONFERENCE.

169. Make arrangements for the collection of the Conference funds, which shall be at the rate of twenty dollars per hundred full members.

170. Arrange for a public collection for the General Conference fund, which must be taken annually at each appointment, for the purpose of defraying the traveling expenses of the General Conference delegates.

ADDITIONAL DUTIES OF THE FOURTH QUARTERLY CONFERENCE.

171. Elect delegates to the Annual Conference.

172. Receive reports from the trustees, Sabbath schools and other societies, to be inserted in Conference report.

173. Prepare recommendations for any probationer whom it deems suitable to be received into the full ministry.

174. Ascertain the nature of the church charter, and the title to the church property, and insurance.

175. Prepare legislation to be submitted to the Annual Conference.

176. Prepare a report of the station for the Annual Conference, using forms provided for that purpose.

177. The report must be mailed so as to reach the secretary of the District or General Committee five days before its session.

178. Examine list of members, sign the roll book and Conference report.

INVITATION OF MINISTERS.

179. No society meeting for selecting a minister shall be held unless called by the Quarterly Conference, or minister in charge; and when such meetings are called, notice thereof shall be given publicly two weeks before the date fixed for holding them.

180. When no society meeting is called in March by either the Quarterly Conference or minister in charge, the original agreement shall be considered binding upon both parties for another year.

181. Stations and circuits submitting the question of choice of minister to the societies shall do so in the first week of March, and shall report their choice to a special Quarterly Conference which shall be held the same week. Said Quarterly Conference shall confirm the nominations made by the societies and issue the invitations.

182. The invitations to the first choice shall be sent the first week in March, and a reply must be returned not later than the second week in March; failing to make arrangements with the first choice an invitation shall be sent to the second choice not later than the third week in March, the reply to be not later than the fourth week in March; failing to secure second choice, the same length of time shall be allowed to the third choice—failing thus far stations shall make the best arrangements possible before the District Meeting in April.

183. In every case the amount of salary to be paid must be stated in the invitation.

184. As soon as stations or circuits have sent invitations to ministers and they have accepted the same said stations or circuits shall communicate the fact to the General Secretary within ten days and he shall present a list of such stations to the Stationing Committee whose only duty with such stations or circuits shall be to present the same to the Annual Conference for confirmation.

185. When a station or circuit has extended a call to a minister and he has accepted the same, the agreement shall be considered equally binding upon both parties; and any subsequent arrangement on the part of either, shall not be confirmed by the Annual Conference, unless, such complications arise after such agreement as may warrant it in so doing.

186. No minister on probation, or ministerial supply shall accept an invitation, but in all cases

their appointment shall be made by the Annual Conference.

CLASS LEADERS AND THEIR DUTIES.

187. It shall be the duty of a leader to meet his class once a week.

188. Leaders are requested to attend to the visitation of members as circumstances require.

189. Assistant leaders are to assist the leader in his duties and take charge of the class in the absence of the leader.

STANDING COMMITTEES.

GENERAL CONFERENCE EXECUTIVE COMMITTEE.

190. The president, vice president, recording secretary, assistant secretary and treasurer of the General Conference, with two ministerial and two lay delegates from each Annual Conference shall constitute the Executive Committee.

191. The duties of said committee shall be to attend to the general affairs of the church until the next regular session of the General Conference. Its functions are administrative, not legislative.

GENERAL COMMITTEE.

192. A General Committee composed of ministers in full connexion, and laymen, shall be chosen by each Annual Conference to attend to the affairs of the church within its limits till the following Conference.

193. Its regular meetings shall be held at such time and place as the Annual Conference may direct.

194. Special meetings shall be held upon the call of the president and secretary.

ORDER OF BUSINESS.

195. Record the names of members present.

196. Receive and examine district reports.

197. Receive and act upon reports of committees.

198. Examine complaints and appeals which are sent to it according to rule; it may appoint a delegation to examine and settle the matter where it originated.

199. Keep a record of all official persons who have been separated from the Connexion, with the time and cause thereof.

200. Forward proposed legislation to the Annual Conference.

DISTRICT COMMITTEES.

201. Each district shall have a committee and secretary; both shall be appointed by the Annual Conference; the District Committees to be composed of all the ministers in full connection within the district limits and such laymen as may be selected.

202. Each District Committee to hold a regular meeting quarterly, as the Annual Conference may direct.

203. Special meetings may be held when required, at the call of the secretary.

ORDER OF BUSINESS.

204. To receive applications for building or enlarging churches or parsonages. Any station wishing to build must first send particulars to its District Committee, of:

(1) Specifications and probable cost of undertaking.

(2) The amount the trustees engage to raise by the time the building is dedicated; showing the debt that will probably be left.

205. Permission to build must not be granted unless the society is incorporated, the charter forwarded for examination, and the location approved.

206. Receive and settle all complaints and appeals, according to rule.

207. Examine all candidates for the ministry recommended by stations or circuits, and endorse the pledge, when such examination is satisfactory.

208. The traveling expenses of delegates to all meetings of the several committees shall be determined by the vote of the Conference.

FINANCE COMMITTEE.

209. A Finance Committee, which shall have charge of the finances of the church, may be appointed by the Quarterly Conference.

CHAPTER VI.

ADMINISTRATION OF DISCIPLINE.

COMPLAINTS AND APPEALS.

210. Definitions. A *complaint* is a charge preferred by one party against another before an official meeting.

211. An *appeal* is an application to a higher official meeting, to rehear a case that has been tried by a lower meeting, to whose decision the appellant objects.

212. A *personal complaint* is one that is made by an individual about an offence committed by another individual against himself only.

213. A *common complaint* is one that is made by an individual about an offence with which he has cause to be aggrieved, only in common with other members of the church; also, when it comes from several persons, or from an official meeting, against one person, several persons, or another official meeting. Every member of our church shall have the right of appeal and to challenge for cause.

214. No official assembly must decide on a case without hearing the defendant's side of it, as well as that of the plaintiff, unless he shall refuse to be heard in the way appointed by the meeting.

215. No official assembly must allow a person to propose, second, or vote on any proposition respecting a case in which he is either the plaintiff or the defendant.

216. No person who is not a member of a Christian church shall be allowed to give evidence against any member, except in cases where there is no evidence from professing Christians. In such cases the evidence of a person whose moral character is good, and who is known to be favorable to the Christian religion, shall be allowed, but not otherwise.

217. Official assemblies to which complaints or appeals shall be first made, must in all cases settle them if practicable, but cases which they cannot settle must be referred to a higher official meeting.

218. A private member, local preacher or exhorter who is chargeable with a violation of our society rules, is amenable to the Quarterly Conference.

219. The highest meeting to which a private member can appeal is the District or General Committee, but official persons or meetings may carry their appeals up to the Annual Conference.

220. An appeal sent to the General Committee against a decision of a lower assembly, must reach the secretary of that committee within a month from the date of the decision, otherwise the appeal must be returned without being officially examined.

221. When an appeal is made against the decision of an official meeting to a higher one, no new matter, partaking of the character of either charge or evidence, shall be received and acted upon by the latter meeting.

222. When any party is dissatisfied with the rulings of the General Committee, such party must submit to those decisions until the matter has been laid before the Conference.

223. All complaints must be made to the complainant's Quarterly Conference.

224. One member trespassed against by another, must not complain of the offender to an official meeting, until he has treated him as laid down in Matt. 18: 15, 16; and failed thereby to gain the offender.

225. An offender living at a distance may be written to, when it is impracticable to have a personal interview.

226. The complainant must state to the proper meeting, in writing, all the facts of the case without comment, with the name and address of himself and defendant, and the offices they hold, if any; also the document must be properly dated, signed, prepaid and addressed to the secretary of the meeting for which it is intended. A copy of this document must be sent to the defendant when notified to answer complaint.

227. He must frankly answer any reasonable questions which the adjudicating meeting may propose to him for aiding its examination of the case; also furnish any letters, papers or documents that may be required.

228. Every appellant must observe the rules on the duties of a complainant as far as they are applicable to him.

CHAPTER VII.

TEMPORAL ECONOMY.

TRUSTEES—THEIR APPOINTMENT, POWERS, AND RESPONSIBILITIES.

229. Each Board of Trustees shall consist of not less than three, nor more than nine persons, who shall not be less than twenty-one years of age, and a majority of whom shall be members of the Primitive Methodist Church.

230. Trustees shall be elected annually by the members of the society, over twenty-one years of age, and hold office until their successors are elected.

231. In States and Territories where the law requires a specified mode of electing trustees, the law shall be observed.

232. Any person who was a member of the church when elected as a trustee, on ceasing from any cause to be a member of that church, shall also cease to be a trustee.

233. Should any of the trustees advance money on account of the church premises, or become liable for any amount, and pay the same, such trustees, when they desire repayment, are to give notice to the minister in charge, or if there be no minister, to the General Secretary, who shall present the matter

to the next session of the Annual Conference, and if the money so advanced or paid be not refunded within one year after notice given as aforesaid, then the trustees shall have power to raise the amount by mortgage, or sale of the premises. And after reimbursing themselves, including costs, the balance of the proceeds shall be paid to the Station Steward, and be placed by him at the disposal of the Quarterly Conference. But should the society have ceased to exist the said balance shall be at the disposal of the Annual Conference.

234. Trustees hold church property for the benefit of the society whose servants they are, and subject to the uses of such society when not inconsistent with the Discipline and usages of the Primitive Methodist Church.

235. The Board of Trustees of every circuit or station shall be responsible to the Quarterly Conference of its station, and shall be required to present to the Fourth Quarterly Conference a written report of its transactions during the preceding year.

TRUSTEE MEETINGS.

236. The Board of Trustees shall hold monthly and annual meetings, and, when necessary, special meetings.

237. The minister in charge of a station shall have the right to attend any meeting of the Trustee Board, and may speak on any question, but shall not vote unless he has been elected a trustee.

ORDER OF BUSINESS FOR TRUSTEE MEETINGS.

238. Devotional exercises.

239. Record the names of trustees present.

240. Read and confirm minutes of last meeting.

241. Receive any moneys which may be paid in.

242. Pay all bills.

243. Inquire if any repairs or improvements need to be made.

244. Attend to all other necessary business.

245. To appoint a sexton when needful.

246. Report the value of all church property and its indebtedness, to the Fourth Quarterly Conference.

247. Elect the following officers, at the annual meeting in January, namely, a president, secretary and treasurer.

248. Appoint a committee to audit the accounts at the last meeting in the year.

249. Trustees' meetings must see that the aforesaid officers discharge their duties properly, and may, if needful, remove them from office, and elect others in their stead.

CONFERENCE TRUSTEES.

250. Each Annual Conference shall elect annually a Board of Trustees, consisting of three ministers and six laymen, who shall be authorized to receive and hold in trust, for the benefit of the Primitive Methodist Church, under the direction of the An-

nual Conference, within whose bounds it is situated, any and all donations, bequests, grants, etc., made to it, not specially designated or directed, but simply made to the Primitive Methodist Church, in the United States of America. Provided that when any donation or grant may be made to the Church as aforesaid, and the property is not within the bounds of any of the Conferences, then the General Conference shall have control of it.

251. When any such donation, bequest, grant, etc., is made to the church, it shall be the duty of the minister on whose charge it occurs, to give an early notice thereof to the Board, which shall proceed without delay to take posession of the same according to the provisions of its charter.

252. Should the society having property cease to exist, or exist contrary to the usages of the Primitive Methodist Church; or in violation of the provisions of its charter, where it is an incorporated society; then the property shall pass over to the Conference trustees, to be held in trust by them for the benefit of any regularly organized Primitive Methodist society in the place where the real estate is situated; or, if this is impracticable, then to be held by said trustees for the general purposes of the church, under the direction of the Annual Conference.

253. The Board shall make a report of their transactions, and of the funds and property in their hands, to each session of the Annual Conference.

254. In all conveyances of ground for the erection of houses of worship, or parsonages, or upon which

they may have been already erected, let the following clause be inserted at the proper place: In trust, subject to the Discipline, authorized by the General Conference, and the Annual Conference ministerial appointments within whose bounds the said premises are situated.

255. Whenever it becomes necessary to sell property, the trustees shall apply to the church, and having obtained permission from that body, the General Committee or Annual Conference concurring, may proceed to sell the property and pay all debts. The balance of the proceeds shall be applied to the purchase or improvement of other property properly deeded to the church.

256. No new building shall be erected without the consent of two-thirds of the members of the society, over twenty-one years of age, together with the sanction of the District or General Committee.

257. The District or General Committee shall not sanction the erection of any building unless the church is incorporated and the charter sent to them for examination.

258. The trustees have power to allow the property to be used by parties not connected with the church, when such use is not injurious to the society, does not conflict with the design of such property, and is not inconsistent with the Discipline and usages of the Primitive Methodist Church, and the laws of the State or Territory where the property is situated.

CHAPTER VIII.

GENERAL CONFERENCE BOOK AND PUBLISHING HOUSE.

259. The book and publishing interests of the Primitive Methodist Church shall be under the direction of the General Conference.

260. The General Conference shall determine its location; elect all agents necessary to carry on the work of its publishing interests, and fix all compensation for services rendered.

261. A Committee of Publication shall be appointed by the General Conference, consisting of the regularly elected agents, and such members as it may deem expedient, to superintend the work of the Book and Publishing House, and carry out the instructions of the General Conference.

262. The committee shall determine what books shall bear the Connexional imprint; fix the price of all supplies and publications for the varied institutions of the Church; fill all vacancies occuring during the quadrennial by resignation, ceasing to be a member of the Church, or other cause; receive and act upon the reports submitted by the agents, and furnish a report to the General Conference at its sessions; also to the Executive Committee when requested by it.

263. The General Conference Book and Publish-

ing House shall furnish the Conference Book Depots with Connexional supplies at wholesale rates. They shall fill all orders coming from the Conference Agents or other firms when practicable upon the same basis.

264. The General Conference shall direct what disposition shall be made of any surplus funds derived from the General Book and Publishing interests.

265. The Publication Committee shall meet annually, and the expenses of the committee shall be paid from the funds of the Book and Publishing House.

266. Special meetings of this committee may be held when required, at the call of the publisher.

267. The Publication Committee shall prepare and forward to each Annual Conference a report of its business and financial transactions.

DUTIES OF THE STATION BOOK STEWARDS.

268. The minister in charge of each station is its Book Steward.

269. Each Station Book Steward is responsible for all goods ordered by him.

270. He must diligently promote the sale and use of our own publications, and thus increase the usefulness and commerce of our Book Room.

271. He must settle up his accounts with the publisher on or before March 31st of each year to enable him to prepare his report for the Annual Conference. Failing to do this, it shall be the duty of the publisher to report the delinquent to his Annual Conference.

CHAPTER IX.

MISCELLANEOUS.

NEW STATIONS.

272. No new station shall be formed without the sanction of the Annual Conference or the General Committee, to which all necessary information in regard to the proposed new station shall be given.

PARSONAGES.

273. Whenever there is a parsonage free of debt in connection with a circuit, the circuit shall pay for repairs, insurance, and incidental expenses in lieu of rent.

274. Whenever a circuit is divided, the furniture shall belong to the part thereof in which such parsonage is situated.

SABBATH OBSERVANCE.

275. All our members are required to discourage Sabbath-breaking by refraining on that day from reading Sunday newspapers, traveling or working, except in cases of necessity and mercy.

276. Our ministers are recommended to urge this matter from the pulpit; hold open air services where practicable; and pray earnestly to the Lord of the

Sabbath for his gracious interposition on behalf of His holy day, and for His blessing on the efforts made to promote its better observance.

277. Our members are urgently requested to discourage Sunday funerals.

BAPTISM.

278. We hold that children, by virtue of the atonement, are members of the kingdom of God, and, therefore, entitled to baptism; but as infant baptism contemplates a course of religious training, we desire all parents or guardians, who present their children for baptism, to endeavor to bring them up in the fear and love of God, and they should be solemnly admonished of this obligation and exhorted to a faithful performance thereof.

279. We deem it requisite that candidates for church membership who have not previously been baptized should receive the rite of baptism according to the teachings of Christ and the apostles.

280. The ordinance of baptism may be administered either by immersion, pouring or sprinkling, to those who request it, either for themselves or their children.

281. Each church shall preserve an accurate register of the names of all the baptized children within its limits, the dates of their birth, and baptism, their parentage, and their place of residence.

CATECHUMEN CLASSES.

282. Our ministers shall earnestly request children, of the age of ten years or under, to meet in cate

chumen classes under a suitable leader, who shall meet them weekly, and give them such religious instruction as may be prescribed by our Church.

SOLICITING FUNDS.

283. No person, minister, or otherwise, shall be allowed to solicit funds on any other charge without the consent of its pastor.

INSOLVENCY.

284. When any of our members fail in business, or contract debts which they cannot pay, and it appears that they have acted dishonestly, or borrowed money without a probability of paying, their case must be investigated by the Quarterly Conference, which shall deal with it as the honor and welfare of the church demand.

The above rule shall apply also to ministers, whose cases shall be adjudicated by the General Committee; and when proved guilty they shall be suspended till the next Annual Conference, which shall take final action on the case.

MARRIAGE.

285. All our unmarried members are advised to refrain from marriage with any person whose life and conversation is not according to the teachings of the Scriptures.

DIVORCE.

286. We do not permit any person to remain or become a member of our Church who is divorced and remarried otherwise than the Scriptures allow.

TEMPERANCE.

287. In view of the evils of the liquor traffic upon our Sabbath schools, churches, and society in general, all our ministers and members are urged to raise their voices against it, and in favor of total abstinence from all that intoxicates; and also to refuse to sign any petition for license, or rent any property for the sale of intoxicants.

288. We recognize the ballot to be a potent weapon against the dire evils of intemperance. Therefore we recommend our ministry and members to labor and pray for the total prohibition of the liquor traffic.

289. We recommend the disuse of tobacco in all its forms, believing it to be injurious in its effects, physically, mentally and morally.

290. All our ministers and officials are urged to use special efforts for promoting the interests of the Roll of Honor, Band of Hope, or other juvenile temperance organizations in connection with our churches.

THE BIBLE CAUSE.

291. We recommend each minister to preach a sermon annually on the Bible Cause, and that a collection be taken up, and sent with the report to the Annual Conference, which shall forward the same to the American Bible Society.

CHURCH EXTENSION FUND.

292. Each Annual Conference is recommended to establish a Church Extension fund.

293. This fund may be formed by loans, gifts, bequests, collections, and such other methods as the Annual Conference may prescribe, and shall be subject to the distribution of the Annual Conference or its General Committee.

294. The secretary and treasurer of this fund shall be elected by each Annual Conference.

BENEVOLENT FUND ASSOCIATION.

295. All our active itinerant preachers must become beneficiary members of the Primitive Methodist Preachers Benevolent Association.

296. Each candidate for the ministry shall join the Primitive Methodist Preachers Benevolent Association at the time of his being received on probation, and if not ordained at the expiration of his probation, fifty per cent. of what he has paid in, shall be returned to him.

297. Any member being three years in arrears for dues, shall not be eligible to accept an invitation to any station; and shall forfeit all claims on his Annual Conference for an appointment.

NON-RESIDENT SCHOOL OF THEOLOGY.

298. A Board of Education shall be elected by the General Conference; said Board to be the faculty of a Non-Resident School of Theology throughout the Connexion.

RULES OF ORDER.

299. ROBERTS' RULES OF ORDER shall be the authority for the government of all our official meetings.

CHAPTER X.

FORMULAS.

PRIMITIVE METHODIST CHURCH.

PLEDGE OF MINISTER ASKING FOR CREDENTIAL.

.....18....

I, the undersigned, having labored in the ministry in connection with the Primitive Methodist Church for.....years, do hereby affirm that all my financial accounts with the Primitive Methodist Book and Publishing House are liquidated up to this date, and that I will not in the future make any claim for back salary, on any church I have served.

.....Signature.

NOTE.—The above to be signed by every minister desiring a credential.

PRIMITIVE METHODIST CHURCH.

PLEDGE OF MINISTERIAL SUPPLY.

Dear Brethren in the Lord:

Having been employed by the..... Conference, Primitive Methodist Church, as a Min-

isterial Supply, according to the conditions laid down in the book of Discipline, if at any time I should fail, or misconduct myself, or grow negligent in duty, or make trouble in any station, or if my way should not properly open in any station to which I may be sent, I do hereby promise and pledge myself, as in the sight of God, to make no division or divisions, to sow no discord, to use no evil speaking; but quietly and peaceably retire from the work without making any trouble in that or any other station.

Witness my hand this.....day of.....

in the year of our Lord 18....

Signed.....

PRIMITIVE METHODIST CHURCH.

MINISTERIAL CANDIDATE'S PLEDGE.

Dear Brethren in the Lord:

Having been received into the ministry on probation, in connection with the.....Annual Conference, Primitive Methodist Church, if at any time during my full and complete probation, or afterwards, I should fail, or misconduct myself, or grow negligent in duty, or make trouble in any station, or if my way should not properly open in any station to which I may be sent, I do hereby promise and pledge myself, as in the sight of God, to make

no division or divisions, to sow no discord, to use no evil speaking; but quietly and peaceably retire from the work without making any trouble in that or any other station.

Witness my hand this.....day of.....

in the year of our Lord 18....

Signed.....

PRIMITIVE METHODIST CHURCH.

MINISTER'S LICENSE.

.....18....

This is to certify that.....has been ordained to the office of a Minister of the Gospel, and is hereby authorized to exercise the functions pertaining thereto, according to the rules and regulations of the book of Discipline of the Primitive Methodist Church.

Signed in behalf of the.....Conference held at.....

.....President.

.....Secretary.

PRIMITIVE METHODIST CHURCH.

LOCAL PREACHER'S QUARTERLY LICENSE.

.....18....

This is to certify that.....has been set apart to the office of Local Preacher (or Exhorter, as the case may be), and is hereby authorized to exercise the functions pertaining thereto, according to the rules and regulations of the book of Discipline of the Primitive Methodist Church.

Signed on behalf of the Quarterly Conference held at .....

.....Pastor.

P. S. This license is not valid after three months from date, unless renewed on the back.

PRIMITIVE METHODIST CHURCH.

CERTIFICATE OF MEMBERSHIP.

....18....

This certifies that.....is an acceptable member of the..... ..... Primitive Methodist church at..... and is affectionately commended to the fellowship of the Primitive Methodist church at.....

or any other evangelical church of our Lord Jesus Christ. When received therein h.....relation with this church shall cease.

.....Minister.

.....Conference.

P. S.—This certificate is valid for one year only.

PRIMITIVE METHODIST CHURCH.

ANNUAL REPORT.

The Annual Report of ..... Station..... 18.... To the [District or General] Committee, to be held at .....on..... 18 ...

Dear Brethren in the Lord:—We, the office bearers of this station, composing its Quarterly Conference, and being legally assembled to do the business thereof, have duly elected .. .. to attend the Conference as our delegates, and, in case they shall be unable to attend we have elected..... ....to attend as their vice.

STATISTICAL REPORT OF MEMBERSHIP.

Total number of members full and trial last year. Full members this year. Probationers. Total. Increase on full members. Decrease on full members. Net increase. Net decrease. Removals. Dismembered. Received. Deaths. Ministers. Local preachers. Class leaders.

STATISTICAL REPORT OF CHURCH PROPERTY AND CONFERENCE COLLECTIONS.

Number of churches. Other places. Parsonages. Probable value of church property. Debt on church property. Amount raised for building and improving churches and parsonages, interest and debt. Missionary aportionment. Missionary contributions. Contingent fund. Superannuation fund. Salary promised to minister for the year. Salary paid for the year. Rental value of parsonage. Total amount raised for all purposes.

STATISTICAL REPORT OF SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

Sabbath schools. Scholars. Scholars church members. Teachers and officers. Teachers and officers church members. Books in library. Value of school property. Church organizations. Members and officers. Property and funds.

CHURCH DEBTS.

Give names of creditors, amounts due to each, and when.

QUESTIONS TO BE ANSWERED BY QUARTERLY CONFERENCE.

Have your delegates been elected according to rule of Discipline?

Have you duly examined and signed the roll books? and has the number of members been taken correctly therefrom and entered on this report?

Has the general deportment and work of the minister in charge during the past year been satisfactory?

What minister have you invited for next year?

What is the total amount of business you have done with the Book and Publishing House during the year?

What are the names and addresses of your local preachers?

What official persons have been separated from the Connexion, whether voluntary or by expulsion, and for what cause?

Has any person who was formerly an official member been taken into society without the sanction of the District Committee?

Are all the societies on your station incorporated?

Who holds the deeds of your real estate? and what are the characters of the deeds?

Are the several properties on your station insured? If so, in what companies? and for what amounts?

Do you wish to have the Annual Conference of next year in your station? If so, where, and can you find suitable accommodation for the delegates?

What is the post office address of your pastor?

Signed on behalf of the said Quarterly Conference.

....Secretary.

.....President.

PRIMITIVE METHODIST CHURCH.

QUARTERLY REPORT.

.....18....

Quarterly report of.....to the ..... (District or General) Committee, to be held at .....on.....

	THIS QUARTER.	LAST QUARTER.
Full Members	.....	.....
On Trial	....	.....
Total	.....	.....
Net Increase	....	....
Net Decrease	.....	.....
Removals	.....	.....
Dismembered	.....	.....
Deaths	....	.....;

Signed on behalf of the Quarterly Conference held at.... .... on..... .....

.....President.

....Secretary.

P. S.—This formula may be used for District Secretary's report.

RITUAL.

BAPTISM OF INFANTS.

[Whenever practicable the parents must be present at the baptism of their children.]

DEARLY BELOVED, you are now about to dedicate this child to the service of God, who has declared that all souls are His. By this act you acknowledge the high claims of Almighty God to the life and services of your offspring, and your own obligation to the Most High, to your infant, and to the Church of Christ, to lead it into the paths of righteousness, and train it up in the nurture and admonition of the Lord.

You will need all the wisdom and grace you can acquire to enable you to perform those duties aright; we, therefore, exhort you to pray to God constantly, so to enlighten your minds and influence your hearts, that you may, both by precept and

example, be enabled to lead your children in the right way, that they may glorify God both in their bodies and their spirits which are His.

Hear ye now the words of our Lord Jesus Christ, as recorded by St. Mark. (Chapter x, verses 13 to 16.)

"They brought young children unto him that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them."

We must not, therefore, trifle with this rite, signifying, as it does, the power of Divine grace to cleanse the soul from sin, but must solemnly offer our children to the Lord in this ordinance, assured that, as the promise of the Spirit is both to us and

them, he will graciously receive and bless them. In this confidence, let us with one accord unite in earnest prayer on behalf of this child, that *he* may receive the inward and spiritual grace symbolized by this outward and visible sign, by being baptized with the Holy Spirit.

(The rite may now be administered, by sprinkling the face of the child with water.)

The Minister shall say:

I baptize thee, A., in the name of the Father, and of the Son, and of the Holy Ghost.

The following or an *extempore* prayer may be offered:

ALMIGHTY and everlasting God, we give thee humble and hearty thanks for the abundant provision thou hast made, both for us and our children, in the Gospel Covenant, and as thou hast called many of us to a knowledge of thy grace, and to faith in thee, we beseech thee to increase this knowledge in each of us, and confirm this faith for evermore. As thou, of thy great mercy, didst save Noah and his family in the ark from perishing by water, and didst

safely lead thy people Israel through the Red Sea, and as thou didst, by the baptism of thy well-beloved Son sanctify the use of water in it, grant unto this infant, we beseech thee, thy Holy Spirit; that *he* may receive the inward and spiritual grace represented by it. that *he* may be born of the Spirit, and may thus by the washing of regeneration and the renewing of the Holy Spirit, he made an heir according to the hope of eternal life. Grant this, most merciful Father, through Jesus Christ our Lord. Amen.

N. B.—Every baptism must be registered as soon as possible by the minister performing the ceremony.

BAPTISM OF ADULTS.

[Those persons who have believed on Jesus Christ unto salvation, and wish to make a public confession by being baptized will come forward, while we sing Hymn 625. *Singing may be omitted.*]

When the persons to be baptized present themselves, the minister shall say:

DEARLY BELOVED, forasmuch as our Saviour, Christ, did commission his disciples to go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, we beseech you to call upon God the Father, through our Lord Jesus Christ, that, of his bounteous goodness, he will grant to these persons, now to be baptized, grace whereby they may serve him acceptably and be lively members of the Church of our Lord and Saviour Jesus Christ, and heirs of eternal life.

Addressing the candidates the minister shall ask the following questions:

1. Do you believe in the existence of

God, and He as a rewarder of all those who diligently seek Him?

Answer.—I do.

2. Do you believe that the Lord Jesus Christ is the Redeemer and Saviour of the world?

Answer.—I do.

3. Are you now determined, by the aid of divine grace, to forsake every evil way, to look to Christ as your only and all-sufficient Saviour, and to walk in all the commandments of God?

Answer.—I am.

4. It is our duty to search the scriptures, and attend on all the ordinances of the house of God; will you endeavor to be faithful in the discharge of these duties?

Answer.—I will.

The minister shall then repeat the name of the person to be baptized, sprinkle or pour water upon him, or immerse him, saying:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

The minister may then address the person baptized:

And now dear brother (sister) the vows

of the Lord are upon you. Of your own free will you have sought this significant and solemn Christian ordinance. It is an ordinance in which you have pledged allegiance to Christ. The typical water of divine appointment is upon you, and henceforth, even from this hallowed hour, you go forth a confessor of Christ before the world. In your baptism you have witnessed a good confession. Be steadfast in it. Be true to it. Let your baptism prove the sacramental seal of a life-long covenant with God, whose blessed Son, Jesus Christ, hath said, "Whosoever shall confess me before men, him will I confess also before my Father in heaven."

The minister then may conclude with *extempore* prayer, and benediction.

RECEPTION INTO THE CHURCH ON PROBATION.

The officiating minister shall say: We are now ready to receive on probation the following persons (call names of candidates and as they approach the following hymn may be sung):

HYMN 665.

[In P. M. Hymn Book.]

Come in, thou blessed of the Lord.
Stranger nor foe art thou;
We welcome thee with warm accord,
Our friend, our brother, now.

In weal or woe, in joy or care,
Thy portion shall be ours;
Christians their mutual burdens bear,
They lend their mutual powers.

Come with us, we will do thee good,
As God to us hath done;
Stand but in Him, as those have stood,
Whose faith the vict'ry won.

And when, by turns, we pass away,
As star by star grows dim,
May each, translated into day,
Be lost and found in Him.

Minister.—Dearly beloved, to us all this occasion is well calculated to be deeply impressive; to you, especially, it should be one of the most thoughtful and serious in all your life. *We* are receiving you to a participation with us in the sacred enjoyments and responsibilities of the Church of Christ. *You* are entering upon engagements that relate to eternity. We are giving you as a probationer, our confidence. *You* are assuming obligations which can only be fulfilled by a life of unswerving fidelity to Christ and His people.

By this act, you declare your separation from the pomps and vanities of this world, and your purpose of entire consecration—soul, body, time, talents, and substance to the service of the one true and living God.

Moreover, you stand here, to-day, covenanting with this church: to seek its peace and prosperity; to live in love and fellowship with its ministry and membership; to attend its means of grace, and, according to your ability, to contribute to its support.

We welcome you to the communion of

the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be a faithful and useful member of the church militant, till you are called to the fellowship of the church triumphant, which is without fault before the throne of God.

The ceremony may conclude with an *extempore* prayer.

RECEPTION INTO FULL MEMBERSHIP.

(This does not apply to those received on certificate.)

The officiating minister shall say:

We are now ready to receive into full membership those who have served their probation acceptably.

The candidates will now approach.

(As the approach is made a suitable hymn may be sung.)

Minister.—DEARLY BELOVED, you have been duly elected by the proper authorities to full membership in this church, and we are here to give you formal admission.

We are receiving you to full participation with us in the sacred enjoyments and responsibilities of the Church of Christ. The scriptures teach us that the church is the household of God, the body of which Christ is the head. The fellowship of the church is the communion that its members enjoy, one with another. The ends of this

fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only they that, "be planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular *duties* are, to promote peace and unity; to bear one another's burdens; to prevent each other from stumbling; to continue steadfast in the faith and worship of the gospel; and to pray and sympathize with each other. That the worshipers here present may know that you are a suitable person (or persons) to be admitted to this fellowship I propose to ask you a few questions which you will please answer so that all can hear.

Have you been baptized in the name of the Father, Son, and Holy Ghost?

Answer.—I have.

Have you saving faith in the Lord Jesus Christ?

Answer.—I trust I have.

Will you cheerfully be governed by the rules of the Primitive Methodist Church, hold sacred the ordinances of God, and en-

deavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer.—I will.

Will you contribute of your earthly substance, according to your ability, to the support of the gospel, and the various benevolent enterprises of the church?

Answer.—I will.

Then the minister, addressing the church, shall say:

Brethren, you have heard the responses given to our inquiries. Have you any reason to allege why this person (or persons) should not be received into full membership in this church?

No objections being alleged, the congregation shall rise and the minister shall say to the candidates:

On behalf of this church, I welcome you to communion and fellowship with us; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may the God of all grace

and peace sustain you a faithful and useful member of the church militant till you are called to the fellowship of the church triumphant in heaven. Amen.

The ceremony may conclude with a short prayer.

THE FORM

FOR THE

SOLEMNIZATION OF MATRIMONY.

The persons to be married, standing together, the man on the right hand, and the woman on the left, the minister shall say :

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony ; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended by St. Paul to be honorable among all men ; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons

present come now to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let them now speak, or else hereafter forever hold their peace.

Also speaking unto the persons who are to be married, he shall say:

I REQUIRE and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say:

Who giveth this woman to be married to this man?

Answer.—(Guardian or parent)—I do.

The minister shall then address the man to be married as follows:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, and keep

her, in sickness and in health; and forsaking all others keep thee only unto her so long as ye both shall live?

The man shall answer:

I will.

Then shall the minister say unto the woman:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and say after him as followeth:

I, M., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part,

according to God's holy ordinance: and thereto I plight thee my faith.

Then shall the minister loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, N., take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall the minister say:

O, eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon this man and this woman; enabling them to live faithfully together; to perform and keep the solemn vow and covenant between them made; may they ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

The minister shall then cause the man to place the ring on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the minister join their right hands together, and say:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put assunder. Amen.

Then shall the minister offer an *extempore* prayer, and benediction, or use the following:

Most merciful God, our heavenly Father! We thank thee, that in thy great mercy to mankind thou hast instituted the sacred and ever-blessed ordinance of marriage.

We thank thee, O gracious Saviour, that thou wast pleased thyself to be present at the marriage in Cana of Galilee. And, as

thou wast there the fountain of all blessings, so in infinite compassion be thou here to bless this man and this woman according to the riches of thy grace.

Teach them to love each other in the Lord. So may they be united, not only by the ties of earthly relationship but, in that bond of love which is eternal, in the love of God, in the grace of Christ, in the peace and comfort in the Holy Ghost. Sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives end. Amen.

May God the Father, Son, and Holy Ghost bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may so live together in this life that in the world to come you may have life everlasting. Amen.

THE ORDER
FOR THE BURIAL OF THE DEAD.

[This service is arranged for the church. It may be modified when the funeral is at the home.]

The minister going before the corpse, shall say:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.—John 11: 25, 26.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. —Job 19: 25–27.

We brought nothing into this world, and it is certain we can carry nothing out. The

Lord gave, and the Lord hath taken away: blessed be the name of the Lord.—1 Tim. 6: 7. Job 1: 21.

One or more of the following passages may then be read:

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—Job 16: 1, 2.

As far as the east is from the west so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's

children ; to such as keep his covenant, and to those that remember his commandments to do them.—Psa. ciii: 13–18.

Lord, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction ; and sayest, return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are as a sleep ; in the morning they are like grass which groweth up : in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath ; we spend our years as a tale that is told.—Psa. 90: 1–9.

For we must all appear before the judgment seat of Christ: that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.—2 Cor. 5: 10.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 25 29.

SCRIPTURES RELATING
TO THE
DEATH OF YOUNG CHILDREN.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.—Jer. 31: 15.

And they brought young children unto him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them: Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. —Mark 10: 13, 14.

David therefore besought God for the child; and David fasted, and went in, and

lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is

this that thou has done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 15–23.

Scriptures Relating to Sudden Death.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—James 4: 14.

One dieth in his full strength, being wholly at ease and quiet. * * * * * And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.—Job 21: 23 26.

There is no man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.—Ecc. 8: 8.

Take ye heed, watch and pray; for ye

know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh—at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch.—Mark 13: 33 37.

Selections Relating to Death of Believers.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14: 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven

with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—2 Thess. 4: 13-18.

For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's

at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. —I Cor. xv. 16–26.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Cor. xv. 35 58.

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor : yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better.—Phil. i. 20–23.

For we know that, if our earthly house of this tabernacle were dissolved, we have

a building of God, a house not made with hands, eternal in the heavens.—II Cor. v. 1.

At the grave, when the corpse is laid in the earth, the minister shall say:

Man that is born of a woman hath but a short time to live, and is full of trouble. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal,

Suffer us not at our last hour for any pains of death to fall from thee.

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors.

PACIFIC SCHOOL

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in Him; and at the general resurrection on the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE LORD'S SUPPER.

[Hymns Nos. 631 to 641 are suitable.]

After appropriate singing the minister shall give the following invitation:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Wherefore ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and devoutly make your humble confession to almighty God.

Then shall the general confession be made by the minister, as follows, all kneeling:

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our

manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy divine majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then the minister shall say the prayer of consecration, all kneeling, as follows:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered; a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual

memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, took bread; and when he had given thanks, he broke it and gave to his disciples, saying, "Take, eat: this is my body which is given for you: do this in remembrance of me."

Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you for the remission of sins: do this as often as ye drink it in remembrance of me. Amen.

Then shall the minister receive the communion in both kinds, and proceed to deliver the same to other ministers, if any be present, after which he shall proceed to administer the communion to the people in order. When he delivers the bread he shall say:

The body of our Lord Jesus Christ which

was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

The minister, while delivering the cup, shall say:

The blood of our Lord Jesus Christ, which was shed for thee preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall follow appropriate singing, or extemporaneous prayer, or the following:

O Lord, our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacri-

fice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father almighty, world without end. Amen.

DEDICATION OF A CHURCH.

The service should open with an appropriate hymn, and prayer, after which the minister shall say:

DEARLY BELOVED, we are met together today in the name of the Lord to perform a pleasing duty. A company of Godfearing people, forming a section of Christ's universal Church, have piously determined to erect a house of prayer for themselves and those who shall come after them. Difficulties and discouragements have met them in carrying out their resolve, but these have been so far overcome by their prayer, faith, and liberality, that the building in which we are now assembled has been so far completed, and we are here today for the purpose of solemnly setting it apart, by a service of dedication, for the worship of almighty God.

Here shall the songs of praise ascend from grateful hearts to the mercy seat; here shall the word of God be read and

received as manna in the wilderness; here shall the everlasting gospel of Christ be preached in simplicity and power to lost sinners; here shall the voice of prayer be heard in humble reverence and fervent faith.

Let us listen to the teachings of Divine inspiration.

The choir may then sing an appropriate anthem, after which shall be read:

The first lesson, II Chron., chapter vi., verses 18–32, 40–42.

The second lesson, Col. i., verses 1-20.

Then may be sung another appropriate hymn to be followed by the following responsive exercise, the minister and congregation reading the verses alternately:

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thine house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well: the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord, God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

The trustees shall then stand before the altar, and one of them shall say to the minister:

Therefore, to almighty God, who has signally blessed his servants in their holy

enterprise of erecting this church, we dedicate it to his service, for the reading of the holy Scriptures, the preaching of the word of God, the administration of the holy sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Primitive Methodist Church. And, as the dedication of the temple is vain without the solemn consecration of the worshippers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to his glory, and the advancement of his kingdom. Let us pray that he may graciously accept this our act.

The congregation kneeling, the minister shall offer the following prayer:

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging to us; yet we beseech

thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house: and give them grace to prepare their hearts to serve thee with renewed and godly fear: that they may be able to perform a service acceptable to thee: through Jesus Christ our Lord.

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism, may ever remain in the number of thy faithful children. Amen.

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his death. Amen.

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. Amen.

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place; and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made

with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. Amen.

The services to conclude with Doxology and Benediction.

(This dedicatory service may either precede or follow a preaching service, and the collection or contributions may be taken up at any time of the service that is considered most appropriate or convenient).

FORM FOR LAYING THE CORNER STONE OF A CHURCH.

The minister, standing near the place where the stone is to be laid, shall say unto the congregation:

DEARLY BELOVED, we are taught in the word of God, that although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone at Bethel for God's house: as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our

godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 705-715 be sung. Then shall the minister say, Let us pray:

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be builded for thee, or where is the place of thy rest. Yet, blessed be thy name, O Lord God, that it has pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it has pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. Amen.

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication

to thy service, free from all debt or claim of man. Amen.

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. Amen.

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, whose builder and maker is God. Amen.

Hear us, O Lord, for thou art our God in

whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. Amen.

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. Amen.

Then shall the minister read the following Psalm, or the minister and people may read it in alternate verses; the parts in italics to be read by the people.

Psalm cxxxiii.

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, nor slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacle: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them,

their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion: he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy.

There will I make the horn of David to bud:

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame:

But upon himself shall his crown flourish.

The Lesson—I Corinthians iii, 9 23.

We are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another build-

eth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved: yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth

the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the sermon, or an address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the minister, standing by the stone, exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Conference Minutes, church periodicals of recent date, the names of the pastor, trustees, and building committee of the church, with such other documents as may be desired. A list of these may be read, after which the minister may deposit the box in the stone and cover it: and the stone shall be laid and adjusted by the minister, assisted by the builder.

Then shall the minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Corner Stone for the foundation of a house to be builded and consecrated to the service of almighty God, according to the order and usages of the Primitive Methodist Church. Amen.

The service may conclude with extemporary prayer, the Lord's Prayer, and the benediction.

ORDINATION OF MINISTERS.

The ceremony of ordination shall be performed in a public assembly, by the president of the Conference, assisted by the vice president and secretary, or persons appointed by the Conference to perform the same.

Immediately preceding the ordination, a sermon shall be preached or a charge given by one appointed by the previous Conference, having reference to the life and duties of a Christian minister; and the responsibilities and obligations of the church.

After the sermon, or charge, the vice president shall present the candidates to the president, and say:

I present unto you [naming the candidates] to be ordained to the ministry of the Church of God.

The president shall say to the members of Conference:

BRETHREN:—You have declared by your votes that this person (or these persons) are worthy to be ordained to the Christian ministry. If any of you know evil in him (or them) that would justly exclude him (or them) from this office, come forward and make it known.

The following or an extempore prayer shall be offered:

Almighty God, giver of all good things, anoint with thy Holy Spirit this thy ser-

vant now called to be a minister in thy Church: replenish him daily with thy grace: fill his mind with thy holy doctrine: and may his life be blameless and pure, so that by word and good example he may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

[The Scriptures shall be read.]

The Great Commission.

"And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Matt. 28: 18–20.

The Epistle—Eph. 4: 7–13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended upon high he led captivity captive and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

[The members of the Conference shall rise and remain standing—candidates kneeling. The ministers selected shall then lay their hands upon the head of each candidate, while the president pronounces the following]:

The Lord pour upon thee the Holy Ghost for the office and work of a pastor, com-

mitted unto thee by the election of thy brethren, and the imposition of our hands, and be thou faithful.

[Candidate will then rise. The president shall present him with an open Bible, saying]:

Take thou authority to preach this Word, and to administer the ordinances in the Church of Christ.

Feed the flock of God, taking the oversight thereof; not as a lord over God's heritage, but be an example to the flock. And when the Chief Shepherd shall appear thou shalt receive a crown of glory that fadeth not away.

[Then shall the president say: Let us pray.]

Most merciful Father, we beseech thee to grant unto these thy servants, now set apart to the office of pastor, thy heavenly blessing; and so indue them with thy Holy Spirit, that they, preaching thy word, may not only be in earnest to reprove, beseech, and exhort with all patience and long-suffering; but also may be to such as believe, wholesome examples in doctrine, in conversation, in love, in faith, in charity, in

purity; that faithfully fulfilling their course, at the last day each one may receive a crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings, with thy gracious favor, and further us with thy continued help, that in all our works, begun, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

[An extempore prayer may be substituted for the above. The service to conclude with the doxology and benediction.]

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